

The American Friend

Old Series
Vol. LV No. 4

February 19, 1948

New Series
Vol. XXXVI No. 4

The Boyhood of George Fox

Rufus M. Jones

Something in His Voice

Arthur Stanley Harris, Jr.

Quakers and Legislation

Editorial Reflections

New Spiritual Service

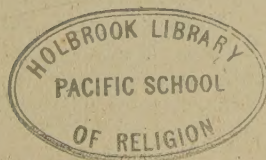
C. Fred Schroeder

Letter From Germany

Hugh Maw

Mahatma

Editorial



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For February 29—The World Mission of the Church

Romans 10:8-15. Ephesians 3:8-12.

In a little book about the early Friends in Indiana, a small boy is said to have remarked that his father's farm was certainly the center of the universe because the sun, at its zenith, was directly over their farm. It is easy for even older people to assume the same thing; the sun is at its zenith over my city, my state, my nation. Now the fact is accurate, but the inference is faulty, for it does not follow that I am therefore at the center of the universe.

Emery Reves in *The Anatomy of Peace* judges the church harshly because it has failed to implement the idea of Universalism. "The doctrine which teaches that all men are created equal in the sight of God and are ruled by one God, with one law over all men, was the really revolutionary idea in human history." This conclusion is absolutely central to the spread of Christianity in the first century. Before the Church could break the bonds of Jewish exclusiveness, it had to get firmly in its mind the word "whosoever." No one was more influential in getting this idea across than Paul. "There is no difference between the Jew and the Greek," he insisted in many ways.

This universalism has often been forgotten but when it has, the church has fallen on evil days. It is only when it has become the motivating principle of the life of the church that the power of the gospel has really been demonstrated. As far as Friends are concerned, there seem to have been three great, creative periods in our history. The first was under the glorious leadership of the first publishers of truth, who went, not only over England, but over the world with a message to all men, everywhere. The second was in the missionary awakening a little more than fifty years ago. The third was in the birth of the American Friends Service Committee, when the word "whosoever," again became the word of Friends for the world.

No one can charge Paul, however, with leaving the matter there. For if the idea of universalism is important, the content of the message is also of primary importance. What is it that is said to all men? "If thou shalt confess with thy mouth the Lord Jesus, and shalt

believe in thine heart that God hath raised him from the dead, thou shalt be saved."

We all need to be on guard lest our denominational loyalty becomes in effect a breaking of the body of Christ. Jesus was not a Quaker, but I hope some Quakers are Christians. The only possible claim we can make to worthiness is that we have understood and practiced the way of life set forth in the teaching of the Master. Early Friends made this very clear when they thought of themselves as reviving primitive Christianity. They were recapturing the purpose and the power of the gospel in their appeal to "whosoever will." This idea, clearly seen, has given the church a message and a mission for the world.

Questions:

1. What actions of ours seem to deny the world mission of the Church?
2. Is denominationalism, as practiced today, a hinderance to the universal claim of the gospel?

RUSSELL E. REES

For March 7—Ye Are Witnesses

Acts 8:26-39

As I write this, word has come that Gandhi has been assassinated in India. The newspapers have all spoken words of the highest praise of him, calling him one of the greatest, if not the very greatest man of our generation. They have said that he practiced the Christianity many Christians talk about. What is it that has caused people around the world to know and to honor him? Is it not that he was a witness? Many people in India know what forgiveness is because Gandhi was great enough to forgive. They know what cooperation is because Gandhi witnessed to the cooperative spirit in man.

In the same way St. Paul was a wit-

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101 South 8th Street
Richmond, Indiana

ness, and so was St. Francis, and so were some of the early Friends. What is kindness, or patience, or godliness, or love? Ye are witnesses! Can it be possible that we are the evidence to the world of what these are? Are we convincing? Would anyone believe in them because they had known us?

If you can get a copy of Alexander Purdy's Quaker Lecture, *Quakerism; A Community of Witnesses*, it is good reading in preparation for this lesson. In it he contrasts the way of the Pilgrim: "a man driven by a holy imperative toward what ought to be," with the way of the Wise: "the man who possesses the knowledge to understand and the will to submit," and the way of the witness: "those who witness in life and deed, in personal and social relationships to the Kingdom of God, which was and is to be." "Our responsibility is not to ensure the triumph of any secular scheme; our responsibility is to give our testimony."

It is well to remember, as Halford Luccock says, that Christianity is good news, not good advice. The good news was spoken by men who knew because they had experienced it. "Philip began at the same Scripture and preached unto him Jesus." Unfortunately preaching has become a synonym for giving advice, when it should be a synonym for witnessing.

There are many puzzled people riding around, not in chariots but in automobiles and airplanes today, wanting to know what the meaning of Christianity is. They read words but they need an interpreter.

Have we tried to convince men by logic? They remain unconvinced. The people of India saw a man who gave up position, wealth, success, false pride, and fear. Surely we cannot miss the meaning of this fact to the church of the western world.

How can we be witnesses today? Not by writing more apologies for the Christian divinity, but by being witnesses, by being primary, first-hand, visible evidences that Christianity is good news to the world. The people in today's chariots need to meet someone who is a witness to the power of Jesus Christ to make men over into the pattern of his gospel. Such people are God's perpetual miracles.

Questions:

1. In what ways were the "testimonies" of Friends a way of bearing witness to Christ?
2. How can we witness in critical situations today? In race relations? In employer-employee relations? In our relations with Russia?
3. Why do you think the Greek word for martyr came to be translated, witness, in the New Testament?

RUSSELL E. REES

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$2.00 per Year

Old Series
Vol. LV No. 4

February 19, 1948

New Series
Vol. XXXVI No. 4

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Mahatma—The Great-Souled-One

GANDHI is dead. He was killed because he loved—because he loved across the chasm that separates Hindus and Moslems. As his body crumpled, he touched his forehead with the palm of his hand as a symbol of forgiveness. Little does it matter who was his assassin, for it was two ways of life that met on that evening walk toward prayer meeting. It was like an encounter between two worlds, struggling for the soul of India. In that encounter Gandhi fell, but even our crude worldly wisdom can hardly say that he was defeated. His victory was only postponed. Violence had its hour and its day, but time will reveal how terribly wrong it is, in India or anywhere else.

Gandhi did not claim to be a Christian. His tradition did not match fully the Christian pattern of thought and life. He was identified with the Hindu philosophy and culture, yet he over-brimmed it constantly. Many times men have lauded their dead leaders who laid claim to the name of Christian, but who fell far below Gandhi in the exemplification of Christian teachings. Among many other statements he said, "My message to Christians is: 'Become worthy of the message that is imbedded in the Sermon on the Mount.'" The Sermon on the Mount inspired him in following out the ways of non-violence.

A new word has come to us from India and from his life. It may become current. It should be taken seriously. It is "Ahimsa"—non-violence; courage to suffer and to forgive. It is not only a way to live, it is also a way to die, if need be. Our human desire for self-preservation has led us to assume that in the final crisis one must always save himself—he must live. If we could see the depths of life and the long range of creation, we should, in some cases, believe that more important than knowing how to live is to know how to die.

It is not in the political and economic fields that history will accredit the leadership of Gandhi. He probably failed at times, in those levels of action. It is as a religious leader that his name will be established. From the deeper stream of social progress he will emerge in the minds of thinking men as the Olympic personality that he was. George Bernard Shaw said of him at one time, "That is not a man, that is a phenomenon." He also said quite as truly, upon the death of Gandhi, "It shows how dangerous it is to be good."

Now he takes his place in history with the truly great leaders. His life and death help in restating the criteria by which greatness is measured. Time will establish his spiritual eminence. Just now men are saying that Gandhi's ideas of peaceful methods were truer than the way of weapons, but that he was only one person, in a world that is very inhospitable to the meek. That is true, but it is also true that Gandhi demonstrated the importance and the value of *one person* who strikes out upon the way of "the terrible meek."

Briefing Our Views

IT is interesting to observe the reactions in American journalism upon the death of Gandhi. Sometimes they appear like rhetorical veneer. In one large mid-western daily, the editorial column says that "Gandhi will live . . . as a man of singular greatness. He loved humanity . . . and suffered for humanity . . . He fought intolerance, but always by his own self-sacrifice." Then there follows as a separate item, "Churchill says we had better do something about Russia before it's too late. That's what a lot of us were saying with reference to Japan months before Pearl Harbor. But nobody did anything." Do we understand those words? They sound like, "Blessings on Gandhi and his spirit," and, "Drop the atom bombs on Russia before she drops them on us."

* * * *

Jewish leaders have protested the action of the State Department in stopping American volunteers for the Jewish forces in Palestine. These Jewish leaders cite the American volunteers enlisting with England and France in 1939 and 1940, and who had the moral encouragement of the American people. Aside from arguments on the consistency of American policy, we find here another evidence of the spreading Palestine conflict, in which Americans become involved in fighting the Arab world. The question of shipping arms to Palestine is another trend which would tend to align America in an all out conflict with the Arabs. Then it is only a step until a force—United Nations or otherwise—including American soldiers, might be on the fighting front, and then . . .? If an enforced partition is followed through without alteration, Jews, Arabs, and everyone else may rue the day that our first steps in it were taken. One can-

not stop a vicious process, once it is started, and have full justice for all concerned. No party in Palestine should be left to open attack and death, but the answer lies further back. Reconsideration would seem to mean "losing face" by the United Nations, but is there no other way open than a showdown in blood?

* * * *

It is reported that after a lecture by George Bernard Shaw (over-worked in this column?) some one raised one of those "extended questions" to the speaker in which he elaborated sentimentally on the sweetness of brotherhood as the solution of all problems. G. B. S. interrupted with, "Sir, have you never had a brother?" Those who have had, or have been a brother, know that brotherliness does not always characterize brothers. February 22-28 is American Brotherhood Week. We can easily wax eloquent on brotherhood, proclaiming it as the great ideal which it really is, but we become only a Gideon's Band when the test of brotherliness is applied to problems of segregation, restrictive covenants, and special privileges. The chief question is, "Do we practice brotherliness?"

* * * *

This is Year's End. The Five Years Meeting of Friends in America is an expression of fellowship and service by the Meetings and Yearly Meetings which constitute it. If it were not for other Meetings—for the denomination—no Meeting could have a future. In our unity and cooperation lies our strength. If it were not for the denomination no united impact would be made on our world. Cooperation means finances and in the Five Years Meeting work it means United Services and a budget to support them. The present fiscal year ends March 31. Can you and your Meeting make a special effort to over-brim your share of that budget?

"The Truth Shall Make You Free"

TRUTH is truth, by whomever uttered. For worshiping, thinking men, it is their coinage—mined, smelted, refined and minted by time. It may be spoken by men, but they are not its authors. If, indeed, it be truth, its author is God and it bears his signature. How important, therefore, that they who speak it shall also live it, else it be profaned.

Falsehood is profanity of a peculiarly vicious sort. It attacks the foundations of personality, and thereby undermines civilization. It is like a block of sandstone in a granite foundation. To speak truth in vain or to deny it is to profane the inner sanctuary of the soul—of one's self and of his neighbor.

Words are weak in conveying truth. The coined statements of one generation must be remelted, refined and reminted by a succeeding one, but the quintessence of truth remains. By it the worlds were formed, and by it they follow their cosmic courses. By it men live; profaning it, they fall; repenting, they rise again.

E. T. E.

There Was Something in His Voice

A Reflective Meditation

By Arthur Stanley Harris, Jr.

Here were two young men who found one another "in that which is eternal"—becoming common men with something in common.

GATLINBURG is a small Tennessee settlement in the Great Smoky Mountains. To the many tourists who have leisurely traveled its horseback trails, fished in its streams, and spent quiet summer evenings on the spacious verandas of its hotels, it is a pleasant little village agreeably situated on the west prong of the Little Pigeon River almost under Mt. Le Conte, rising six and a half-thousand feet, beyond the town. But as the place of our confinement as conscientious objectors to war, we thought of Gatlinburg differently; occasionally we spoke of it with bitterness, tired of the mountains which surrounded our camp and which seemed to rim in our lives and press down upon us.

BUILDING BRIDGES

During the day we worked on these mountains, clearing trails, building fire-prevention breaks, laying telephone lines, and repairing fire lookout towers. In big and small groups we worked all over the National Park, driving to our projects early in the morning in canvas-topped trucks. During my first months at Gatlinburg I was requested to assist another assignee, a plain looking Southern boy named John, in repairing foot and horse bridges throughout the park.

I knew nothing about bridges for I had come to camp directly from the cloistered towers of *academia*, and in college I had often talked about the "common man" as though he were not a real person at all, but a symbol. My examination books were filled with references to this man. I blamed him for clinging to traditional methods of education, for not seeing the honesty and painful sincerity of Sacco and Vanzetti, and I never ceased castigating the "common man" for failing to uphold President Wilson's endeavor to bring the United States into the League of Nations.

THE "COMMON" MAN

My only association with this man was always in a situation where, through custom, he was subservient to me. The common man knocked on the door of my rooms at Wigglesworth Hall to make some repair or other; he called me "Sir" in the barber shops or on Massachusetts Avenue; and he came to fix my typewriter when my roommate had accidentally pushed it off his desk.

Sometimes, feeling magnanimous and democratic, I talked with the "common man" about his family, an impending election, or the weather, but most of my conversation was with students who, like myself, were majoring in philosophy. Together we walked around Cambridge engaged in friendly debate over the mysticism of Aldous Huxley or the pacifism of Tolstoi.

So when the assignee, John, told me, as we drove out toward our project the first autumn morning we worked together, that he had gone no further than the fifth grade; that he had worked much of his life in a shrimp factory in Biloxi, Mississippi; and that he had never before been further from his home than thirty miles, I thought of him as a "common man." He had never seen a motion picture or used a telephone. He also said, that first day, that he thought the world was flat.

BESIDES LOGIC

When I asked him why, he said only that the Bible spoke of the earth's four corners, that the word of the Bible was law, and that nothing else mattered. Motion pictures were instruments of the Devil and as "worldly" entertainment he could have nothing to do with them. However, he proclaimed these beliefs without a trace of arrogance.

My own convictions regarding war were complex. Over a period of years I had reasoned it out to my satisfaction, drawing inspiration from Thoreau, Gandhi, Tolstoi, Christ, and Shridharani. Explaining my pacifism to John, I became hopelessly confused in references to non-violent direct action, passive resistance, ends and means, Richard Gregg, and A. J. Muste, but John had heard of none of these terms and

he knew nothing of the men whose works I quoted. "I don't know what you're talking about," he used to say in a gentle way, "and sometimes I think you don't either."

SOMETHING IN COMMON

John's belief was simple and it came from one book, the *New Testament*. During lunch hour, as we lay among the rhododendron fringing the Oconaluftee River, he often read to me. It did not matter that he mispronounced words. There was something in his voice, a kind of piteous earnestness, that made his reading of the Beatitudes incomparably beautiful. "That's all you have to know," he would say, putting his *New Testament* back in his overall pocket. "It's right there in the book: treat the other fellow like you'd want him to treat you. You can't believe in that and go off somewheres fightin'."

When I grew weary from our existence, when I became noticeably dour and disheartened, John never slapped me on the back and said, "Cheer up, old man." In these moments he would reach into his pocket and bring forth his *New Testament*. "Let's you and me see if we can't find something here in the book," he would say, turning to the Gospel According to St. John. "Listen here, now." Then he would read to me in his slow, southern speech—and I would feel better.

The Boyhood of George Fox

For Younger Friends

By Rufus M. Jones

THE childhood and youth of those who afterwards attain to prominence, and come to be subjects of general interest, are not infrequently but dimly known and obscured in a haze of tradition and gossip. It is rare that a child or youth gives such decided evidence of a great career in the future that his early deeds and words, and the events that mold him, are chronicled and recorded.

Most of the great figures who are now on the bead-roll of fame have surprised those who were nearest them in their youth, though there have undoubtedly been some whose orbit was prophesied from the arc of their youth. In nearly every case, however, it would probably be found that the "child was father to the man," and that a full knowledge of the period of development would explain the later life with its deeds and events.

HIS BACKGROUND INFLUENCES

With reference to George Fox we shall find all too little of detail in the years preceding his ministry, for, while being far different from the ordinary boy, he nevertheless did not give cause for suspecting in the least the career which lay before him. The location of

one's birthplace and boyhood exercises a much greater influence than most are aware of, while we all admit the almost controlling influence of father, mother, and social surroundings.

Drayton - in - the - Clay, now called Fenny Drayton, at once suggests a flat, marshy country, with little in the landscape to give rise to rugged grandeur, a region more likely to give a morbid cast of character than broken scenery of either mountain or water. Hardly any place in England was more remote from "the maddening crowd's ignoble strife," for there was no town of any size near Drayton, and the place itself was so small that it does not seem to have had any school, and George's association with boys was probably very limited.

The experiences of boys in the country today are full of variety — the school, the farm pursuits, the social life of the neighborhood, and the summer company from the city. It is no longer the monotonous round a boy experienced in a village like Drayton almost three hundred and twenty-five years ago, when the variety was limited mostly to changes of weather and seasons.

RELIGIOUS ATMOSPHERE

I have twice visited Fenny Drayton; once, on a memorable occasion in company with John Wilhelm Rowntree, William Charles Braithwaite, Edward Grubb, and George Newman. We could find no trace of the site of the birthplace of our hero, but we were thrilled with the Drayton Church where George attended from his birth until he was nineteen. The building was almost unchanged, and there were the great row of yew trees, probably five hundred years old and referred to in the *Journal*.

It was here he heard the two-hour long sermons of Nathaniel Stephens, with his extreme Calvinistic theology, from which George revolted when at nineteen he went out to find somebody who "could speak to his condition." We were interested to discover that George Eliot was born two miles from the birthplace of "our George."

In the narrow circle of the home George was certainly favored, for he had parents of character and sterling worth. He seldom dwells much on circumstances of home and family, for he is solely concerned with his membership in the household and family of God, but he does tell us tersely of the

upright father whom the neighbors respected and called "righteous Christer," a man whose yea was believed at home and by all who knew him. His scrupulous son gave him high praise when he said of him in later life, "He was an honest man, and had the seed of God in him."

It is quite evident that the father did not look upon the unusual career of his son with any degree of sympathy at first, for he was attached to the priests, but George reports with joy, on one occasion three years after the beginning of his search for truth, how "righteous Christer" listened to his arguments against the bigoted priests, and struck his cane on the ground, saying, "Truly I see, he that will but stand to truth, it will bear him out." The mother, whose maiden name was Mary Lago, was a woman of eminent piety and uprightness. One of her ancestors had suffered martyrdom under Queen Mary, so that George seems to have come honestly by the unshaken determination to endure anything rather than violate his convictions of right, which characterized him even from boyhood.

HOME EDUCATION

The boy's education was in the broadest sense "guarded," and his mother seems to have been his only teacher, until he was old enough to educate himself. He learned to read and write, though Macaulay claims that "his English is unintelligible to the most acute and attentive reader" (sic), and his great knowledge of the Scriptures was due to his constant reading and study of them in his boyhood days, "at that best academe, a mother's knee." His contemporaries used to say that if the Bible were lost, it could be found again in the mouth of George Fox.

That these first quiet years in the secluded home were fitting soil for a pure and strong Christian life we cannot doubt, and he himself says in his *Journal* that he knew pureness and righteousness when he was eleven years old. We get a distinct idea of the kind of boy he was from his own words: "From my very young years I had a gravity of mind and spirit not usual in children, insomuch that when I have seen old men carry themselves lightly and wantonly toward each other, a dislike thereof has risen in my heart, and I have said within myself, 'If ever I come to be a man I should not do so, nor be so wanton.'"

THE SERIOUS MIND

We see at once that the solemnity of life rather than the bright joyousness of carefree living was a characteristic of his youth. While the few companions with whom he associated were able to throw off in play and talk all the per-

plexities and jarring concerns incident even to the life of boys, George felt that life was a maze of problems, and that joy was a only admissible after the mysteries were opened to him.

There is every reason for believing him sweet tempered, and too tender ever to have injured even a "wee, sleekit, cowrin', tim'rous beastie," or a "wee, modest, crimson-tipped flower," but that he made a good playfellow we very much doubt. His conversation and "openings" convinced him that life was too earnest for sport and diverting recreations; he had felt this to be so from his earliest hours of meditation, and it was always a source of strength to him in his testimonies for the truth that the thought of personal pleasure was entirely foreign to his nature.

While this peculiar boy seemed not to care for the pleasures in which the mass of people tried to forget the troubles of the age, George saw ever more clearly the desperate condition of the human race, evidently made for something noble, and yet being satisfied with mockeries and delusive shams. Such satisfaction could never be his, for he could not blind himself to realities.

HIS EMPLOYMENTS

The time came when the young man's future had to be settled, for he was not nursed in the lap of luxury. He had too little education to be a minister; a soldier he could not be, even in a cause so dear to his father as that of the Parliament in a struggle for greater liberty of worship. Apprenticeship to a shoemaker and farmer offered itself, and whether it was George's choice or his parents, it was especially suited to his bent and disposition.

Keeping sheep brought him away from what little society he had had, and left him alone with his meditative spirit. It also brought him into close touch with nature, and he undoubtedly gained an intimate acquaintance with

the work of the Creator's fingers, for Penn calls him "a Divine and Naturalist and all of God Almighty's making."

We are not surprised to find him a man of absolute truth in his later life when we learn that while with this farmer, it was a matter of general remark that "if George says 'verily' there is no moving him." With a dignified pride he himself tells us that while he stayed this man was "blest," but after he left, he "broke and came to nothing."

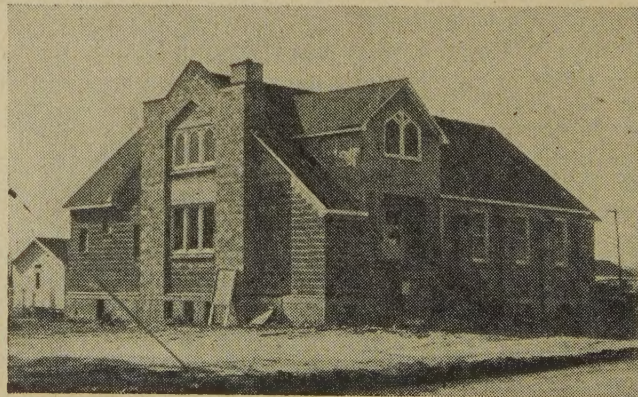
A SPIRITUAL CONTRIBUTION

During the two years following his nineteenth birthday he went through those many bitter experiences, learning how superficial and "like hollow casks" were the men who were shepherds of the flock, the spiritual advisers of his day, not one of whom could speak to his or any serious, thoughtful man's condition. Then the poor fellow, almost desperate for some real solution to the enigmas of life, is advised by these "nursing fathers" to smoke tobacco and sing psalms, to get married and seek domestic happiness, to try physic and blood-letting.

When we consider the advance in the spiritual condition of the Christian ministry, the excess of light over those days of darkness and blind bigotry, let us remember that no little credit for the larger, deeper views of life is due to George Fox for working out in his life, by faithfulness to God, the problems which held so large a place in his young mind.

Our form of worship ought to be the very freest from any charge of stiffness. Why can not anyone who feels he has some message laid upon his heart, and who wishes to impress it by some passage in a book be permitted to read what he wishes if his memory is unequal to the call? If we may quote from memory, it is absurd to suppose that Quakerism will collapse if we quote from a book.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)



Friends meetinghouse in Spring Valley, twelve miles from San Diego, California, dedicated on January 18.

Quakers and Legislation

Editorial Reflections in Washington

This is a continuation from the previous issue, "Reflections in Washington." It is a report by the editor on his recent visit in Washington, D. C.

THE Society of Friends seems destined to hold camp in the nation's Capitol. What does it mean for us to be there? Obviously, we have no great impact of numbers or money to place in the influencing of law making. We therefore cannot bring great pressure on Congressmen and we should not if we could.

WHEN IS IT "PRESSURE?"

There are interests lobbying in Washington who practically say to Congressmen, "We are telling you to vote our way or else—." This is obviously more evil than are bad votes in Congress. In fact, we came away from Washington feeling that the evil which vexes legislative processes is centered back in our home communities. Some one has said, "If you want to change politics, don't talk to your Congressmen, talk to your county chairman."

There are citizens who fundamentally hold Washington in near contempt and believe that legislators are rascals. They tend to look upon Congress as "the great racket." Informed citizens cannot hold such a view, but they who do hold it may see Congress as a magnified expression of their own philosophy—"get what you can, lawfully if possible, at any rate get it."

IN GOOD SPIRIT

If Friends believe that there is "that of God" in every man then we must assume it in our political efforts. Our Senators and Representatives are, after all, men—and women—of like minds with the rest of us. They are human, as are we. They merit not merely our criticisms, but our attempt to understand and to encourage as well. We found the eight Congressmen with whom we spoke generous in spirit and interested in knowing our point of view.

They have the perennial question of interpreting their responsibility as representatives. Are they there to represent and vote the will of the majority of their constituency regardless of their own opinion, or are they there to do the best job of thinking they can and then vote accordingly? Are they "legislators" or merely "representatives?"

THE DILEMMA

Facing the question, one Congressman has said that on issues of lesser importance he would be willing to vote

against his own opinion if the constituency seemed to demand it, but if the issue was, in his thinking, of great moral consequence, he would vote according to his conscience even though he were the only one of that opinion in Congress or in his own constituency.

As the citizen who elects Congressmen faces the same fundamental question, he may feel that his representative has more access to all of the facts and therefore should be left alone. On minor questions this is probably true, but it is not to the interest of the nation for citizens to delegate their responsibility completely to anyone else. Such a course would end in deadly indifference and Congressmen need a live constituency from whom they can secure opinions.

IN MUTUAL SPIRIT

Far from embattling our representatives we should study their problems and offer our help. Threats and sharp words and high pressure are not of the essence of democracy. That is the view, in part, which the Friends Committee on National Legislation holds. The policy of the Committee is, first of all, to try to see clearly the moral principles and the civic responsibilities involved in legislation and to measure the particular bills before Congress accordingly.

That is not easily done, to the satisfaction of all Friends, but often it can be done successfully, and certainly it must be attempted. By attempting it we can learn; and one lesson we are learning from our F. C. N. L. is that we have often viewed legislation in terms of self interest, first of all. We have assumed, too readily, that they who can muster the largest number of votes have a sportsman's right to the final outcome.

We are now being asked to start from *principle* and not from self-interest and bias in measuring our responsibility as citizens. When a measure is before Congress our first question should not be "What economic effect will this bill have on me if it should be passed?" but, "What will it do for the nation and for men everywhere?" That is where Christian responsibility enters the situation.

THE EDUCATIONAL VIEW

It is quite probable that the greatest value of the F. C. N. L. will be its educational power in the Society of Friends rather than its influence on legislation directly. Both are important and both are happening.

It is probably true that any work done with Congressmen appears as "pressure" of a milder or stronger degree, but the F. C. N. L. is not a "pressure group" in the usual sense of the word. Their attitude is such that they are welcome visitors in many congressional offices. It is an opportunity for a legislator to "feel the pulse" of one thoughtful group of citizens.

The counsel of the F. C. N. L. to all of us is, "Be decent in your interviews. Keep it on a conversational level in which both you and your Congressman may share with one another in the interest of fuller light, as well as to register your conviction with him."

WHEN TO SPEAK

It is doubtful whether we have a right to speak to certain questions of legislation with our representatives unless we have given real thought to the subject. Read the bill, pending before Congress, with which you are concerned. Ask for a copy of it from your Congressman, read it and underline parts of it, have a studied opinion, be able to tell why you are for or against it, be informed.

Yet, do not be paralyzed by what you do not know. You have principles. You generally know when they are at stake. Some major issues come before Congress which clearly threaten a way of life in which you believe. It is well, for instance, if one can read the bill H. R. 4278 which provides for universal military training, but long before one gets to the particulars of the bill he may know his mind on the main issue and he should speak or write accordingly to his Congressman. Don't wait for absolute knowledge when the fundamental issue is clear, but press on to fuller light—be informed.

(To be Continued)

CONTRIBUTORS

ARTHUR STANLEY HARRIS, JR.—College Road Apartment G-5, Durham, New Hampshire.

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MARTHA PEERY—Member of Western Yearly Meeting, Thorntown, Indiana.

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NEW SPIRITUAL SERVICE

By C. FRED SCHROEDER

The following merits our studied interest as a new and expanded service which the church can offer.

With the object of bringing vocational guidance and basic facts concerning mental hygiene to its members and community, the Midway City Community Friends Church conducted a workshop over the week-end of November 7 to 9.

WELL BASED

Announcement of the program had been made well in advance and community support promised for the "Vocational Guidance and Mental Hygiene Workshop." J. A. Morris Kimber, Ph.D., formerly a member of the faculty of the University of Southern California and for a time senior Counselor at the University's veterans guidance center, was in charge of the workshop, and was assisted by his wife, Evangeline B. Kimber, who has had extensive graduate training in this field.

The workshop was scheduled for just the one week-end. On Friday night, C. Fred Schroeder, pastor of the church and president of the Board on Christian Education of California Yearly Meeting, presided over the program of the week-end, introducing Morris and Evangeline Kimber. The subject of the evening, "Can We Be Normal?", was an explanation of the basic principles of mental health. Morris Kimber explained the fact that each of us has, in some degree, those characteristics which, if extreme, would be regarded as abnormal. Thus either the entire absence of fear or the presence of an excessive amount of fear would indicate a condition that might deserve attention, while normal fear is given as something to prompt us all to necessary action in time of danger. The evening concluded with the showing of an instructive film, *Alcohol and Neurosis*, made in the psychological laboratories of the University of Chicago.

IN REAL PROBLEMS

Saturday's program included the testing and interviewing of those who wished to receive help in connection with their life program or their personal problems. Members and attenders of the church came to talk over their own personal situations. Young people, making vocational choices, were given special aptitude tests, while counseling constituted an important part of the day's work.

"Things to consider in choosing an occupation," was another subject considered. Morris Kimber pointed out the possibility of Christian young people making wiser choices in the light of

new information which can be secured from various sources. A film, *Twenty-four Jobs*, made in the Oakland, California, high schools was shown.

The Church School period on Sunday morning was made a part of the workshop for those above high school age. In view of the fact that many young people had been away or otherwise engaged on Saturday, the importance of learning how to adjust better to ourselves and to our environment was further considered. At the morning meeting, Morris Kimber preached on the subject, "Perfect Peace." The distinctly Christian aspects of mental hygiene were emphasized.

Owing to the large number of requests for counseling, the Saturday program was continued on Sunday afternoon. Both younger and older people came to take advantage of the workshop plan and procedure.

NEW CHURCH OPPORTUNITY

The Vocational Guidance and Mental Hygiene Workshop concluded with the Sunday evening meeting. Another section of the film concerning alcohol was shown, and the workshop was brought to a close with a tying together of the work of the three days in order that those participating in it might be helped psychologically and spiritually.

Many expressed great satisfaction with the program; the suggestion being raised that Midway City would like to consider such a workshop an annual affair in their church.

Careful consideration of the workshop program seems to indicate that it has value for our churches. By means of it, the testing, the counseling, and the other procedures are definitely related to the work of the church and the Kingdom of God. Young people can be encouraged to take greater advantage of the church's social and religious activities and to work with their pastor and leaders in their choices and decisions. It has also opened a way of approach to many homes where the children attend church, but the parents are only mildly interested. A realization that the program of the church includes what is popularly known as the "practical" as well as the spiritual concerns of life has encouraged a feeling of greater sympathy and interest for the work of the church.

Since the plan of holding these workshops has the endorsement of the Board on Christian Education of California Yearly Meeting, any Meetings which might desire to have a workshop conducted in their church are encouraged to correspond with C. Fred Schroeder, President, Board of Christian Education of California Yearly Meeting, Midway City Community Church, Midway City, California. It has been thought that

workshops could perhaps be arranged outside of California, if several churches could arrange a sequence. Information concerning any plans can also be secured from Fred Schroeder.

LETTER FROM GERMANY

The morale of the people in Berlin at the beginning of the new year and after the inevitable failure of the London conference was even lower than when I was there three months ago. In common with those in the Zone, the frustration and hopelessness amongst thinking and energetic Germans had increased; because there was still no general amnesty; because this wretched de-nazification business was still dragging on; because there was still no real freedom, and because Germany and Germans were still isolated and regarded as lepers to be excluded from everything else going on in the world.

* * * *

After many months of patient negotiations, a group of representatives of the four Allies in Berlin had arranged a festival for the children of five nations, including Germany, to be held in the Staatsoper in the Soviet Sector of the city. The program was to include: The Dresden Boys Choir, the Berlin State Orchestra, greetings by the children of each country, and a pantomime. The proceeds were to go to finance a repeat performance for the orphans of Berlin. At the very last moment an American intelligence officer discovered that one of the minor singers in the program had not been properly de-nazified and the whole festival, as a result, had to be cancelled and failed!

* * * *

After three years, has not the German nation now suffered enough humiliation for its wrongs? When life becomes so hopeless and futile it is a wonder that over the Christmas period there were not more than twelve suicides in the city.

* * * *

Returning across Germany to Cologne I saw many flooded fields. The Rhine had risen so rapidly that many cellar dwellers had had to evacuate to a higher floor, their homes being full of water. Some of the supply of food had also been spoiled. There had been no fats available on the ration cards for about six weeks and very little meat. The mood of the people was beginning to look ugly and protest strikes were threatening in various Ruhr cities. Fortunately, however, it has been an incredibly mild winter; even a tree here and there bursting into leaf.

During my absence I found a wheel of my car had been stolen from the guarded British car park, and a second mysteriously disappeared three weeks later. As our mechanic remarked, each wheel is worth two thousand German marks or eight pounds of butter to someone, or, incidentally, about three years sentence by a military court. At a special emergency conference on delinquency I learned from British and German experts that though adult delinquency was up only fifty per cent, juvenile delinquency had risen twenty-five hundred per cent, and that even one or two of the British were not above temptations themselves.

I asked the German governor of a juvenile prison, a great friend of mine, how much weight he had gained, on British rations, in his recent three weeks visit to England. He replied, "Nine pounds!" He is forty pounds under normal weight. He dismissed this as unimportant; he was far more interested in explaining with enthusiasm the advantages of the British Borstal and Probation systems. His opinion of England was that it was paradise. The English, he said, were incredibly kind, helpful and fair. He was astonished at their patience in long lines and their discipline, good manners, and honesty; things that are slowly disappearing in Germany. He had learned to understand the English for the first time and to understand a little of what democracy really meant.

On the equivalent of three dollars a week pocket money he had saved enough to buy a few presents for his wife and child: the first week, a doll; the second, some soap and thread; the third, four pounds of coffee. The cus-

tom's officials were kind to him, but he was ashamed to admit that on his return he had had to barter one precious pound of coffee for two pairs of stockings for his wife who was without. He simply could not get them through normal or honest channels, he explained. You will be glad to hear that the orphanage referred to in my letter in THE AMERICAN FRIEND, December 11, had a fine Christmas. In the end, each child had two presents and a bar of candy, and coloured candles lit the trees to remind them of the birthday of the Christchild. Thank you for all your help.

Cologne,
January 18

HUGH MAW

The Devotional Life

"HOW SACRED SHOULD THAT ONE LIFE EVER BE!"

Selections by ARDIS MICHENER

... the batteries of our lives must be charged. The fibre in our being must be fused with Christ's Spirit and be tipped with glowing fire.

RUFUS M. JONES

We must have faith in God—a great God . . . a God who holds extragalactic universes in the hollow of his hand, but who can no more lose us than can his force of gravitation lose the mote in the sunbeam while it holds the stars in their courses; a God who cannot forget us because he is our Father.

LEVI T. PENNINGTON

... Though I must return from the quiet temple to the noisy city, I can take with me its fragrance and refresh

myself with it from time to time. And as the days go by, and the encounter with my God is daily repeated, some days maybe with less clearness than others, I find myself referring everything to that principle; my life in the world is organized around it, everything is referred to or springs from that spiritual centre from and by which I now live. My work and service become more effective, because I am kept in this spirit of humble dependence, and "the humble God will teach me his way, which is peace."

F. J. TRITTON

Every noble life leaves the fibre of it interwoven forever in the work of the world.

JOHN RUSKIN

(There must be) vigorous facing of the responsibility of Friends and their co-workers in these critical times, both for deepening their individual inner life and for participating with a greater sense of urgency in national and international affairs. . .

Annual Report (1947) American Friends Service Committee

Set me to work. The field belongs to you.

Here are my hands. Lord, yours are riven through.

HELEN CANDLAND STARK

Thus, in the soul of man there is a justice whose retributions are instant and entire. He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted.

EMERSON, in Address to Divinity Students

HEED THE PROPHETS' PLAN!

Oh never enshrine the priestmen
And scorn the prophets' calling!—
Only when men are united
Will towers of greed be falling;
When men revere the dreamers
And heed what they prophesy
Will the rule of the warlord perish
And the stutter of cannon die.

Oh never stone the prophets
Who offer life's holy bread!—
In the name of the tortured millions,
In the name of the butchered dead,
Do not enshrine the priestmen
But heed the prophets' plan.
Set the engines of love to turning
In the stormy heart of man!

LUCIA TRENT

TO A SEAGULL

White wings flying, sweeping wide,
Dipping where white horses ride,
Uttering your mournful cry
To the breezes passing by—
Can you tell a mortal why
Billows roll and break and sigh?

When you board a breaker's breast
As the light dims in the west,
Do you see the sunset gold
Gleam, then fade as shadows fold
A robe of gray across the sea?—
O snow white gull, tell this to me!

And when you've told so much, you might
Say what you've seen beyond the light.

WINIFRED ARUNDEL SLAVICK

Literature in Review

ALBERT SCHWEITZER, THE MAN AND HIS MIND

By GEORGE SEAVER

Harper and Brothers, New York
\$3.75

There are some men who are great in darkness. They are the Light that shines so purely that it puts out the eyes of press-agents. Such a man is Schweitzer. *Life* recently raised the question whether he is not the greatest living man; but he dwells far from notoriety. And in this book is the authentic substance of his life. He was a brilliant young German, with the world of academic honors or musical fame his to command. He was a brilliant Biblical scholar, with a career before him in research, teaching, writing. He was the greatest authority on Bach, the greatest interpreter of Bach's music in Europe. Yet he turned from money and fame—and even from sound congenial work in Europe—in order to pay his debt, as a Christian, to his fellow men in Africa. Making himself master of medicine, he went to the forests of the French Congo, to open a hospital and devote his life to the obscure, the forgotten, the unhelped.

Solidly, without verbal fanfare, this book realizes this great life. Out of narrative, documentation, pictures, commentary, a life emerges—grand in its simplicity, simple in its grandeur.

A philosophy lies implicit behind the explicit life. Albert Schweitzer (like the author of *Job*) sees the world as mystery beyond the grasp of man. Yet behind it (he believes) is love—and love leads through Christ to God. We cannot prove this by science, metaphysics, sense-observation. We can discover it only by action. Ethics is the door to faith. We realize that life is; and life, in itself, is pathos, aspiration, glory, wonder: we come to reverence life. Life is holy. So we must never take life save as we must in order ourselves to live; the tree, the rose, the weed, the cricket, the tiger or the clam, are alive . . . and the living wishes to go on living. To snap a flower carelessly from its stalk, to step deliberately on an insect, to flick a lighted cigarette into a dry forest, are crimes against life. In such reverence for life we find the dignity and meaning of life. We move toward God.

And Schweitzer is unique in this today: he writes his gospel not only with a brilliant pen, but with his whole being in the everyday deeds of living. His is a living testament of devotion; and this book, in its tone, catches the very tune of his life.

E. MERRILL ROOT

Negroes in the Western Hemisphere is a pamphlet by Robert C. Jones, Washington, D. C., Quaker and member of the staff of the Pan American Union. A copy of it may be had by addressing him in care of the Pan American Union, Washington, D. C.

The President's Commission on Civil Rights has reported. Its conclusions are printed in a volume entitled, *To Secure These Rights*. Whether readers agree with it in every respect or not, it is probably one of the most basic and important documents of this decade. Its topics are the fundamental issues of human security. It should be purchased and read by all Americans. Its price is one dollar. Order from the Government Printing House, Washington, D. C.

BEYOND JUSTICE—LOVE

By MARTHA PEERY

War is not rational. Only peace is rational. War is the most expensive way of settling differences, differences which then are hardly settled. Both victor and vanquished lose far more than they gain. All of us can see that war is utter folly, but does the absence of war, simply because it is not reasonable, make peace? Does the establishment of right conditions or justice alone make genuine peace? Definitely not.

What then are the limits of reason, as we find it in justice, that make it an insufficient power for guiding our lives? What power is there that will make peace, this state that the whole world seeks? Love is that power. Let us analyze it and compare it with justice.

Love is patient. It will bear all things with equanimity—without complaint. Love does not become angry or resentful. One whose life is guided only by a sense of justice would bear a reasonable amount of pain or injury for a reasonable length of time. He would finally refuse to bear that pain, and according to an objective rule, he would demand "justice." His very motive for justice rises from the indignation or resentment he feels when he sees a wrong that needs righting or when he sees a right violated.

Love is kind. Love has a benevolent feeling toward all people, regardless of circumstance. Justice again is limited. A just man freely respects the rights of others, rights that the law secures, rights sanctioned by society, and perhaps other rights which he finds in his ideal of justice of which he might conceive as a full human life for everyone. Certainly, then, he would treat all with impartiality and would never interfere with their rights. A fundamental characteristic of justice is that it is purely objective. Not so with love, for benevo-

lence without sympathy is dead. One who gives merely as a rule of action can soon satisfy that rule with a monetary contribution, but genuine love is personal affection for others and an interest in their good. Justice would say, "Be fair with all men." This attitude is rather inadequate in comparison with the positive, "Love is kind."

Love is never envious or boastful, never vain or rude. Love does not insist on its rights or demand things to which it might have a just claim. Justice always lays claim to certain rights and demands the willingness of others to admit that claim. A just man demands the things that are legally and rightfully his—even gratitude owed him—but he demands no more. He has a reasonable amount of pride and accords others what he asks for himself. He is courteous, within the logical limits of human nature; that is, he is courteous to those who "merit" his courtesy. While love is never angry or resentful, justice would resent violation of one's own and others' rights and would approve a system that would set them right. Neither justice nor love rejoice over wrong and both are happy with the prevalence of right or truth.

Love will bear anything, believe anything, hope for anything, and endure anything. In short, there is no limit whatsoever in love or in its power, while justice is limited to respect for the rights of others, recognizing their moral nature and their right to free activity when there is no ground for its limitation. Justice grants no more than is required. Love does good beyond that which is required. Love constantly seeks good for all others, enemies included. *Justice could bring us one world, but we want one family—only love can bring that.*

To have peace, our lives and social relations must be dominated by the power of love—that natural law made by the same who made the laws of the sun's rising and the sun's setting, both equally dependable and unchangeable. Peace, then, is more than the fruit of justice. It is the fruit of love. With the power of love there will be justice. It is to this power of love, as we find it personified in Jesus of Nazareth, that we owe our highest devotion and with which we must guide our lives. "O, God, who art Love, let thy Spirit flow through each of us."

As I think of the power for good that may lie in congregational singing, I sometimes wonder whether, as a church, we have not made a serious mistake in entirely excluding it from our Meetings.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

FOR FRIENDLY ACTION

Here's that thermometer again!
Get out your January 22, issue of THE AMERICAN FRIEND and compare it.

It is not going up fast enough.
So let us
"BEGIN NOW — PARTICIPATE GENEROUSLY — FILL THE TREASURY."

A new year's work will soon be upon us with new financial responsibilities. Let us get this year's responsibilities off our shoulders.

Special envelopes are available.
Get one, put in as much as you can and bring it for a special offering on March 21, 1948.

RECEIPTS TO JAN. 31, 1948	
Baltimore	\$ 2,894.00
California	126.50
Canada	25.00
Indiana	21,125.46
Iowa	10,589.77
Nebraska	1,879.98
New England	516.73
New York	1,621.01
North Carolina	3,772.74
Western	10,661.10
Wilmington	2,048.63
Other Sources	1,425.15
TOTAL \$56,686.07	

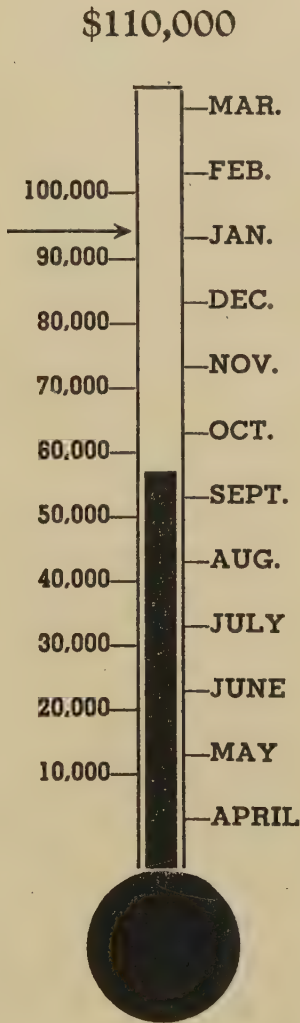
Do Your Part and
Watch the Thermometer
Next Month

NOT AN AMNESTY

A. J. Muste, chairman, Committee for Amnesty, writes that "President Truman's action in granting a handful of pardons may lull some people into feeling that the amnesty issue is resolved and may make others lose their enthusiasm in the campaign. It is therefore more urgent than ever to keep the issue alive, which can be done by writing the President, Congressmen and your local paper.

What the Board has recommended and the President enacted is not an amnesty at all, which involves the restoration of civil rights for an entire category of offenders. They have drawn a distinction between those whose objections are based on so-called "re-

UNITED SERVICE BUDGET



ligious" grounds and those whose objections to war are based on intellectual, political, and sociological grounds, although they have not been consistent in applying these rules. Only 1,523 of the 15,805 Selective Service Act violators were pardoned.

Norman Thomas, chairman of the Post War World Council, said that "It is interesting to note that former Justice Roberts, chairman of the Amnesty Board, is also chairman of the Citizens Committee for Universal Military Training. The bill in Congress, which his Committee supports, HR 4278, for peacetime conscription would grant exemption from military training only along the narrow lines on which pardons have been granted."

RESOLUTION ON RELIEF

Adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, January 13, 1948.

Next month, twenty-six private American agencies will join in an appeal for contributions, primarily to provide food and care for hungry and homeless children overseas. The combined goal of American Overseas Aid and the United Nations Appeal for Children is \$60,000,000, for the work of the voluntary agencies and the International Children's Emergency Fund.

While this campaign does not lessen the need for continued and intensified effort through our regular church relief channels, it provides an opportunity to reinforce and increase that effort in significant ways. It needs the wholehearted support of our church people, if it is to succeed. We urge that generous support be given.

The importance of voluntary contributions for overseas relief cannot be measured solely in dollars or calories. These personal contributions supplement and help to humanize the essential but impersonal aid program of Government. They carry a warm and instant message of hope and good will. They strengthen the ties of popular understanding and fellowship. They help to heal the souls of men as well as their bodies. To share as we can with those who suffer from the aftermath of war is a Christian imperative.

FRIENDS WORLD COMMITTEE

A Concern

A letter on behalf of the German Yearly Meeting and signed by Willy Wohlrabe, Clerk, has been received by the Friends World Committee for Consultation. It is addressed to all the Yearly Meetings, and states in part:

"The Executive Committee of the German Yearly Meeting held a session in Bad Pyrmont from October 10-12. The following Minute was put down: 'Living on the bridge between East and West, we feel the great longing of all people of good will in the East and West for peace and the anxiety lest a new catastrophe threaten us. We therefore ask the World Committee of Friends to consider a strong appeal to the conscience of all people to avoid a third world war by using all the spiritual forces to save mankind from the final disaster before it is too late.'"

The executive committee of the F. W. C. C. will call this message to the attention of all Yearly Meetings, asking for their sympathetic consideration of the matter in the hope that, as Yearly Meetings, they may decide upon the appropriate action.

QUAKERDOM . AT . LARGE

The Central Office of the Friends World Committee for Consultation has been moved from Tavistock Square to Friends House, Euston Road, London, N. W. 1. Leslie D. Shaffer is the secretary.

* * * *

Walter H. Wilson, formerly a pastor in Iowa Yearly Meeting, writes from Burlington, Vermont, where he and his wife live near their daughter. He is employed in the Chemistry Department of the University of Vermont.

* * * *

The fiftieth Anniversary of Friends University, Wichita, Kansas, finds literary expression in *The Growth of an Idea*, a book of history and interpretation written by Juliet Reeve. The cost is \$2.90 till March 31, after which it will be \$3.75, plus postage and sales tax.

* * * *

In one German school it has been customary for the students to write an essay each year on *The Happiest Day of My Life*. One young boy wrote, "The happiest day of my life was on the seventeenth day of February, 1947, when my brother died and I inherited his shoes and underwear."

* * * *

The "Neighborhood Center" seems to be an emerging and central service of Friends in Germany. It promises to be a type of service that is unique and enduring. It includes an opportunity for the chief emphasis which Friends strive to give to their work—spiritual fellowship and rehabilitation.

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On January 21-22, at the College of Agriculture, Lincoln, Nebraska, a church conference on town and country was held. Howard McKinney, minister of the Friends Central City Meeting, was on the program committee, and Stanley Hamilton of Rural Life Association was on the program.

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The effect in Norway of the Nobel Peace Award to Friends was shown in the sixteen truck loads of food, clothing, etc., sent by Norwegian Friends to Germany. Norway suffered greatly from occupation by Germans, making this response to have added significance.

* * * *

It may be of interest to Friends who, from time to time, pass through Chicago on business or otherwise, to know that a Loop Meeting for Worship is held every Tuesday noon from 12:45 to 1:15 in the Republic Building, 209

South State Street. Visitors are cordially welcome. It gathers in room 522, which is the office of Dr. Marguerite Benson.

* * * *

Elton and Pauline Trueblood and their two younger children will spend February, March, and April in Texas. During that time Elton Trueblood will deliver the 1948 Scarbrough Lectures at the State University at Austin, and also prepare in book form his lecture on Robert Barclay, to be given to London Yearly Meeting in August. The family will go to Europe near July 1, and return in early September.

* * * *

All-Florida Friends' picnic will be held at the Hillsborough State Park near Tampa on March 6. All Friends in Florida and any Friends coming South at that time are cordially invited to come with their picnic baskets to enjoy the lovely walks in the park and the fellowship together. Clarence E. Pickett will give a talk following the dinner which will begin as soon after twelve o'clock as possible. The park lies on State Highway 41, about twenty-five miles northeast of Tampa.

* * * *

Professor Rolla Foley, head of the music department at Wilmington College, was recently elected chairman of the folk music committee of the Ohio Music Educators' Association. He has been invited to address the state convention of the Music Education Association of Illinois. He is scheduled to deliver two addresses before the Illinois music teachers. In one he will discuss Arabian folk music and in the other he will cover folk music found in the Near East among the Armenians and Hebrews.

* * * *

Wilmington College will teach journalism as a major subject, President Samuel D. Marble has announced. It will be possible for a student to secure up to forty-nine semester hours journalism credit at Wilmington. This is more than one-third of the one hundred and twenty-four hours required for graduation. Twenty-four semester hours are required for a journalism major, and certain advanced English courses are counted towards a major, in addition to the specialized journalist training.

* * * *

Homer Coppock, returned recently from Europe, reports: "I think of a woman who came to our Center at

Darmstadt who was very much distraught. She thought that her greatest need was food until she talked for a time with a German woman, one of the helpers at the Center. Suddenly she said, 'When I came in, I thought hunger was my greatest need, but now I know that it isn't. I am thankful that I have found Christian friendship. If I could stay in this quiet room, I could believe again in God.'"

NEWS OF OUR MEETINGS

Hortonville Friends experienced a great uplift and definite advance during a two-weeks service, from January 11-25, conducted by Fred Moore of Fairfield, Iowa. Ruby Clark was the song leader and the pastor is Grover Tyler.

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The Men and Boys Brotherhood of Mooresville, Indiana, Friends Church opened their annual World Citizenship Series on January 25, with a musical program presented by the West Newton Friends' choir, following which John Haramy spoke on "The Russian Problem." The musical program on February 1 was given by the local church choir, with a discussion of "The Jewish Problem," presented by Rabbi Simon Meyer of Lafayette, Indiana.

* * * *

Leesburg, Ohio, Friends Meeting presented to a capacity audience a worship service *Home for Christmas* by Mary Drake. Fifty members, including the junior and senior choirs, participated. The offering of forty dollars was sent to the Mission Board for the Happy Grove and Holguin schools. Leesburg Friends have sent to the American Friends Service Committee during December and January more than two hundred and fifty pounds of clothing, much of which consists of new garments, quilts, and shoes. Shipments of clothing are averaging a box each month. During six Monday nights of January and February, Friends of Leesburg and Highland and other community churches are holding a School for Christian Living. Several class periods, a period for worship and visiting speaker made up the program.

* * * *

Youth Week was observed in the Amboy, Indiana, Meeting when two services were planned and conducted by the young people. Lawrence Peery, an Earlham student, spoke on Sunday evening giving impressions of the Oslo

Youth Conference which he attended, as well as observations made on visits to a number of European countries. At a morning worship service, three local young persons spoke: Darl Overman on the subject, "If Christ were Lord of this Community;" Wayne Estel Vincent on, "Christ as Lord of the Nation;" and J. William Norris on "Christ and the World." William Hale of Quaker Hill was the leader of the February Sunday School Council meeting. Central points of the Christian Education program considered in the discussion were the objectives, the curriculum, and the methods.

* * * *

Spring Valley Meeting in California has been developed as a Friends' Community Church, with emphasis given to Christian Education through the Sunday School, which is rendering outstanding service. The work was begun four years ago and has been carried on in temporary buildings under the leadership of Blaine G. Bronner, clerk of California Yearly Meeting. The new building, one of the most attractive in California Yearly Meeting, is a demonstration of the value of the Men's Extension Movement which rendered financial assistance. A gift of electric chimes makes possible the sharing of music with those living in many parts of the district. More than two hundred were present for the dedicatory service on January 18, for which R. Ernest Lamb, general superintendent, brought the message. Other speakers during the day were John and Dorothy Sinton of Ireland, and George Moore, pastor at Los Angeles. Several participated in the musical selections.

* * * *

Friends of the Minneapolis, Minnesota, Meeting are planning a program for Religious Emphasis Week, February 22-29, for which a number of out-of-town speakers will be present. On February 22, Charles Thomas, secretary of the Board on Christian Education of the Five Years Meeting, will be the speaker at the morning worship service, while Charles Beals, superintendent of Iowa Yearly Meeting, will speak in the evening. On Monday night they will be leaders in a discussion of concerns of the Ministry and Oversight. Harold Chance will meet with Friends interested in the American Friends Service Committee at noon on Tuesday in the Y. M. C. A., and will speak again in the evening service. Following a supper meeting, on Wednesday night, a panel discussion will be held. Thursday night, Earl Prignitz will show slides and films. On Friday night there will be a banquet and folk game festival at the Y. W. C. A., with Charles Thomas as speaker at the banquet. A program for the juniors will be held on Satur-

day afternoon. Charles Thomas will bring the closing message at the regular worship service on Sunday, the 29th.

* * * *

East Whittier Missionary Society met January 22. Dorothy Sinton of Ireland led devotions, while Mrs. David S. Binford spoke on Christian Social Relations, touching on important legislation to come up, urging the writing of letters. Joseph Reece, superintendent of Oregon Yearly Meeting, and wife were present on January 28, showing pictures they took of the California Friends mission in Guatemala, and of the mission work under Oregon Yearly Meeting in Bolivia. Morris Kimber has ministered to this Meeting in the services on three successive Sabbaths, and John Kimber spoke on one Sabbath. John and Esther Astleford, who will return to Guatemala in April, filled the pulpit on February 1. The young people's groups are very active. A social evening is held for them each Saturday night; the Quaker Teens, a group of girls, are sewing and making scrap books for missionaries or children's hospitals; while the college group is decorating one of the rooms in the church to be known as their Christian Endeavor room.



NATIONAL SOCIETY FOR CRIPPLED
CHILDREN AND ADULTS
11 S. La Salle St., Chicago, 3

One month, February 28 to March 28, is time for the Easter Seal campaign in support of work through, "The National Society for Crippled Children and Adults, Inc."

HORIZON

Here is another salute for Atlanta and its Mayor William Hartsfield. Prior to the Freedom Train's visit to that city, tremendous pressure was applied by various groups that the Negro and white races should view the Freedom Train separately. But the mayor of Atlanta refused to succumb to the pressure.

Mayor Hartsfield said: "I do not see how anybody can draw the color line through freedom and justice."

* * * *

In the Cotton Bowl football classic in Dallas on January 1, Southern Meth-

odist University set a precedent for the region by playing the team of Pennsylvania State College which included two Negroes. Both the colored players participated in the game, one of them taking a star part and making the touchdown which tied the score 13 to 13. Both were accorded every courtesy by the Texas team, a number of whom extended personal greetings and congratulations.

* * * *

The name of the Anti Saloon League has been changed to the Temperance League of America.

BIRTHS

ADAMS—To Burris and Mary Helen Adams a son, Richard Allen, in Indianapolis, Indiana, on December 13.

BARTLEY—To Max Donald and Mary Leslie Bartley, members of First Friends, Indianapolis, in Philadelphia, Pennsylvania, on January 5, a daughter, Kathleen.

BAY—To Stanley and Emily Bay at Albia, Iowa, on December 13, a daughter, Catherine Marie.

EDWARDS — To Richard M. and Katherine Edwards, members of First Friends Meeting, Indianapolis, on January 8, a son, Donald Richard, in Seattle, Washington.

JEFFERIS—To Robert W. and Dorothy Webb Jefferis, members of First Friends, Richmond, Indiana, a son, James Robert, on January 24, in San Diego, California.

LAUGHLIN — To John and Barbara Laughlin a daughter, Catherine Anne, on December 27, at Champaign, Illinois.

MITCHELL — To Raymond E. and Lillian S. Mitchell on October 12, in Indianapolis, Indiana, a daughter, Margaret Lillian.

NEWLIN—To William and Carol Ann Inman Newlin a daughter, Carol Ann, on September 29, at Haverford, Pa.

WHITE — To Exum Newby and Virginia Blythe White, members of Bethel Meeting, a daughter, Mary Kathryn, on December 23, at Franklin, Virginia.

MARRIAGES

CARLISLE-GRIMSLEY — Dorothy Nelle Grimsley, daughter of Mr. and Mrs. Frank Grimsley of Leesburg, Ohio, to Willard D. Carlisle, son of Mr. and Mrs. Edward Carlisle of Hillsboro, Ohio, on November 28, with Adam Flatter officiating, assisted by Eliezer Partington.

CHAPPLE-MITCHELL—Betty V. Mitchell, daughter of Walter C. and Camille Mitchell, to Philip K. Chapple, on December 28, at First Friends church in Indianapolis with Herbert Huffman officiating.

DIENER-PEARSON—Mary Ann Pearson, daughter of Lyman R. and Wanda M. Pearson, to Robert Straub Diener at First Friends Church in Indianapolis, on November 15, with Herbert Huffman, pastor officiating.

HARAMY-AYERS — Martha Ayers to Joseph E. Haramy, son of John J. and Ruth Shera Haramy, at First Friends church, Indianapolis, October 4, with Alvin T. Coate and Herbert Huffman officiating. They will reside in Chicago.

MEYERS-KENNEDY — Jewell Kennedy to Irvin A. Meyers on December 3, in the First Friends church of Indianapolis, with Herbert Huffman officiating.

MOORE-BROWN — Joanne Brown to Virgil Moore on October 12, in the parlors of First Friends, Indianapolis, with Herbert Huffman officiating.

REECE-DAVIES — Olwen Davies, daughter of William and Cora Davies, to Jerald L. Reece, son of Glenn A. and Velma L. Reece, on January 24, at Nashua, Iowa.

SANDERS-PHILLIPS — LaVonne Phillips to William Walter Sanders on August 26, at the home of the bride in Indianapolis.

SMITH-HOWE — Geraldine Howe, daughter of Les and Leila Howe, to Ival E. Smith, son of Earl E. and Florence Smith, at the Baptist church, Indianola, Iowa, with Charles Beals officiating. Both are members of Ackworth Quarterly Meeting.

DEATHS

BARRETT — Flora Folger Barrett, on January 29, in the home of her son, Leslie, in Harvard, Massachusetts. She was the daughter of Thomas and Mary Cutler Folger, a native of Ridge Farm, Illinois. She was united in marriage with Alvin Barrett and together served in pastoral work in Kansas, North Carolina, and Iowa. Surviving are two sisters, Mrs. Wilbur K. Thomas of Great Barrington, Massachusetts, and Mrs. Roy Vinton of Clearwater, Kansas; one brother, Earl J. Folger of Wichita. Services were conducted by Harold Hadley in Harvard, and interment was made in Friends Cedar Creek Cemetery near Mt. Pleasant, Iowa.

CAMPBELL — Almeda McPherson Campbell at Leesburg, Ohio, on December 31, aged sixty-nine years. She was the daughter of Marion and Mary Haines McPherson, and a lifelong Friend. She was united in marriage with Burgess Campbell. She was a member of the Leesburg Meeting, the Missionary Society, Elizabeth Fry Guild, and the W.C.T.U.

CROZER — Wilfred E. Crozer in Whittier, California, on January 4. He was a birthright Friend, the son of Reason and Hannah Hawley Crozer, born in 1876, near West Branch, Iowa. With his three brothers, he moved to Oregon in 1897, where he attended Pacific College, later serving the church, the college, and the community at Newberg, Oregon, in various positions of trust. He was united in marriage with Estella Pemberton in 1901, who with their two daughters and two sons, survives.

FOX — Mary Alma Fox on January 14, at Long Beach, California, aged eighty-three years. She was born in Greentown, Indiana, going to Long Beach in 1944, where she was a member of First Friends. She was a retired pastor, having served in Indiana, Iowa, Kansas, and California. Mary Cox was united in marriage with Oscar Fox in 1921. Surviving are a brother, Z. Cox of Champaign, Illinois, and several nieces and nephews. Services were conducted by her pastor, Donald Spittler.

GREEN — Levi R. Green on January 11, in Marshalltown, Iowa. He was a birth-

right Friend, the son of Mahlon and Lydia Lunday Green and was born near Bangor, Iowa, in 1866. He was a member of the Marshalltown Meeting and had been a member of the Board of Trustees of Penn College for twenty-five years. Surviving are the widow, Amy Clendenon Green; two daughters, Hester Parsons of Bangor and Frances Norman of Clemson, South Carolina; five granddaughters and one grandson. Services were conducted by Orval H. Cox in the Marshalltown Meeting.

GRIFFIN — Willis Griffin of the Spiceland, Indiana, Meeting on January 26, in a New Castle hospital following a lingering illness. Etta Griffin, his wife, died last October following an explosion in their home. Both were concerned Friends; she having served as an Elder and he as an Overseer. Their entire estate, to be known as "The Ruth Griffin Memorial Fund," in honor of their daughter was left to the American Friends Board of Missions. The daughter, Ruth, had planned to be a missionary but was taken by death in 1916. Services were held in the Spiceland Friends meetinghouse with Russell Burkett, pastor, and DeWitt Foster, former pastor, in charge; burial being made in Circle Grove Cemetery. The only immediate survivors are Mrs. Elmer Pidgeon and Mrs. Wilbur Coffin, nieces, both of Spiceland.

HAWKES — Howard C. Hawkes, in Portland, Maine, on December 31, 1947, aged seventy years. He was the son of Moses and Mary Goddard Hawkes, and grandson of Howard Hawkes, minister in the Oak Street Meeting, Portland. He attended Oak Grove Seminary and Boston University. He was a member and trustee of Oak Street Friends Meeting, and was a concerned Friend. Surviving are his wife, Jane W. Leeman Hawkes; two daughters, Mrs. Orland F. Burnell of North Yarmouth, Maine; and Mrs. Lucille H. Holland of Memphis, Tennessee; two sons, Arthur of Cape Elizabeth, Maine, and Elliott of North Easton, Massachusetts; and seven grandchildren.

HAWORTH — Matilda Mill Haworth on December 11, at her home in East Whittier, California, at the age of eighty-five years. She was the daughter of Henry and Mary Mills, and a birthright member of Elwood Friends Meeting in Georgetown, Illinois, and was an elder for many years. Surviving are the husband, Justin L. Haworth; a daughter, Mabel Williams, Greenleaf, Idaho; two sons, J. Huber and Richard A. Haworth of Whittier; a sister, Marietta Lewis, Corvallis, Oregon; two brothers, Zimri Mills, Newberg, Oregon, and Allen G. Mills, Chicago; ten grandchildren and six great grandchildren. Services were conducted by her pastor, Gorman Y. Doubleday, assisted by Henry Edwin McGrew and Richard Haworth.

PEARSON — Olive M. Pearson on November 10, at the home of her daughter in Indianapolis, Indiana. She was born in Amboy, Indiana, the daughter of William Johnston Resler. Surviving is the daughter, Helen Pearson, and a son, Howard Pearson of Greensburg, Indiana. Herbert Huffman, pastor of First Friends, was in charge of the services.

PEASE — Ethel Farnum Cartland Pease on December 28, at Concord, New Hampshire. She was born in High Point, North Carolina, on April 27, 1876. Hers was a long life of devoted and unselfish

service for others. She was a member of Poughkeepsie Monthly Meeting.

REECE — James Lindley Reece on November 26, in New Providence, Iowa, aged eighty-six years. He was the son of William and Mary Ann Dobbins Reece, and the last of a pioneer family of eleven children. His father led a company of forty-four persons over twelve hundred miles of wagon trails from North Carolina to Iowa in 1851. He served Honey Creek Meeting in many capacities, being trustee at the time of his death. He was a pioneer cattleman, active in community enterprises and a loyal supporter of Penn College. Services were conducted in the Honey Creek meetinghouse, with Guy and Versa Harvey in charge, assisted by Guilford Street. Surviving are the wife, Effie Clampitt Reece; a daughter, Agnes Hammer of Newton; a son, Russell of Omaha; two grandchildren and one great grandchild.

WARREN — Don Warren, aged eighty-nine years, on November 22, in Indianapolis. He was a native of Henry County but lived in Indianapolis for thirty years where he was a member of First Friends church. Surviving is the widow, Mary L. Warren. Services were conducted by the pastor, Herbert Huffman, and burial was made in Mexico, Indiana.

OFFICE SECRETARY

WANTED: Office secretary for Washington, D. C., Meeting; five-day week; shorthand and typing required. Salary \$1,900 to \$2,000 per year, depending on experience and ability. Write to Herbert M. Hadley, 2111 Florida Avenue, N. W., Washington 8, D. C.

A PASTORAL OPENING

The Ramona Park Community Church (Friends) in Alhambra, California, needs a full time associate minister. This is a splendid opportunity for a young man and his wife to get started in full time service. College graduates preferred. Adequate support with some opportunity for graduate studies at U. S. C. School of Religion. Even those with some experience might be interested in this opening. Some ability in music necessary. For details write to Paul P. Younger, 1510 South 6th Street, Alhambra, California.

HELPER NEEDED

A middle-aged man or a student to assist in caring for a helpless elderly man, also to help with garden and lawn during the summer months. Friends' family living in a modern home in a rural community near a Friends Meeting. Husband and wife; no children; no farm labor. Reasonable wages and good home. Location: five miles west of Danville, Indiana. Geraldine Moorman, R. R. 2, Coatsville, Indiana.

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AMERICAN QUAKER GENEALOGY

Friends in all Meetings should have access to The William Wade Hinshaw Encyclopedia of American Quaker Genealogy. Five volumes have been published covering Meetings in North Carolina; Philadelphia; Eastern Pennsylvania; New York City and Long Island; and Ohio and Western Pennsylvania. There is only a limited supply left of some volumes. These will not be reprinted. The opportunity to secure these volumes for future reference is passing. These books may be purchased from the FRIENDS BOOK AND SUPPLY HOUSE, 101 South 8th Street, Richmond, Indiana. Information will gladly be given anyone writing them.

MICHIGAN RETREAT

Quiet peace of a beautiful countryside, warmth of a glowing fire, good food, comfortable beds and a small but varied and stimulating library — all combine to make Lyn Orchard House, in the Irish Hills, a desirable spot for a re-creative vacation. For further information write Winifred Wildman, Route 1, Brooklyn, Michigan.

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Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting,

Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th-Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper: Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttransit Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets. Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitzer, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m.

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Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Three Years \$5.00
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Advertising in the Local Meeting Directory,
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Make all checks and money orders payable to
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Address all correspondence having to do with
the Editorial management to the Editor,
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Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th
Street. Bible School at 10:00 a.m. Meeting for
Worship at 11 a.m. Richard P. Newby, minister,
111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert
M. Jones, Minister; Meeting School 9:30
a.m.; Worship 10:45 a.m.; Young Friends'
Meeting 7:00 p.m.; Mid-week Meeting, Wednesday,
7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D.
Byrd, minister, 205 East 3rd, phone 267M. Bible
School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th
Street and 15th Street Friends will be held at
221 East 15th Street, New York, from October
5 through April, each Sunday at 11:00 a.m.
All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa.
Church school, 9:45 a.m. Worship services
11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30
p.m. Dr. Willard O. Trueblood and John
Spitzer, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn
Blvd., one-fourth mile off Highway 99 E between
Sacramento and Roseville. Morning
Sunday School at 10:00, Worship at 11:00 Evening
Service, 7:30. Glen Rinard, Minister.
Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E.
Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day
School. First-day at 11 a.m., Girl Scout House,
Wayside Lane. Clerk: Clyde Whipple, 25 Cushman
Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave.,
N. E., Phone Melrose 0502 or Evergreen 1018.
Religious discussion 10:00 a.m. Meeting for
Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends,
affiliated with Five Years Meeting, 13th and
Irving Streets, N. W. Meeting for Worship,
11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida
Ave., N. W., one block from Conn. Ave. Meeting
for Worship First-days at 11 a.m. First-day
School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and
Washington Ave. Unprogrammed Meeting.
8:30 a.m.; Church School, 9:30 a.m.; Morning
Worship, 10:30 a.m.; Christian Endeavors and
Groups, 7:30 p.m. Office address, 310 E. Philadelphia
St. W. Roy Ware, Clerk; O. Herschel
Folger, Minister. Phone 43-467.

BUCK HILL FALLS

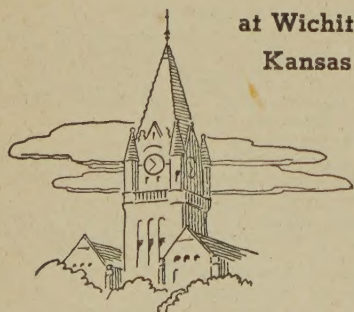
Here is this week's copy of a telegram which goes out early in each week to our branch offices and the main office in Philadelphia: "SKIING EXCELLENT — TEN INCHES SETTLED — TWENTY-NINE OLD BASE — TOW RUNNING — EXCELLENT TOBoggANING — GOOD SKATING — TWELVE ABOVE — CLOUDY." Translated it means that the skiing is excellent, that there are ten inches of new snow on twenty-nine inches of old snow as a base. The ski tow is running, in fact two ski tows are running, one for beginners and the other for more experienced skiers. In passing it should be noted that the first ski tow in Pennsylvania, or indeed outside of New England, was erected at Buck Hill. "Excellent tobogganing" speaks for itself. Elderly folks complain of some of the hills on our golf links but when it comes to tobogganing these hills are fine. In addition there is a snow-covered wooden toboggan slide which shoots one out on the ice covered Deer Lake, too fast for anyone over thirty-five. The two lakes, Deer Lake and Paiste Pond are kept clear and on them is "good skating." The thermometer is "twelve above" and the sky is "cloudy" which may mean more snow in the offing. The State and County are keeping the roads ploughed open and our guests are taking advantage of what we like to call "The Snow Sports Capital of the Poconos." There is plenty doing inside for more elderly folks who do not want to venture out.

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10 Competitive Regional Scholarships are offered for 1948-1949, selections to be made on the basis of character, leadership, and intellectual performance. Winners will receive grants of \$350 each, which are renewable year by year if a satisfactory record is maintained. This offer is open to boys and girls who are members of the Society of Friends and who are entering Grade Ten or Eleven. Each applicant will be given three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student.

Applications must be in hand by Third Month first. For application forms address:

JAMES F. WALKER, Principal, Westtown School
Westtown, Pennsylvania

GEORGE SCHOOL

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For 1948-49

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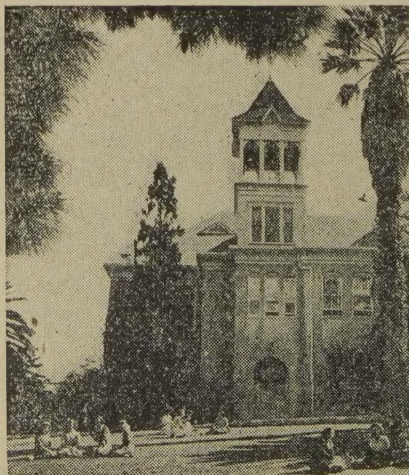
Many applications have already been received and plans have been made for tests and classification interviews to be held on several Seventh days between now and Fourth Month 1st, when all places for next year will be filled.

In making selections, children of Friends are given preference. Scholarships are available to reduce the cost of education. Friends are encouraged to file applications, which will be considered early in Third Month.

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